St. Charles Seminary Library
Carthagena, Ohio
MAY 2 3 '59

The Advent of E. E. Cummings
— John Logan

THE

Commonweal

FOREIGN AID:
Fact and Fancy
by John Bresnan

Idle Mines, Idle Men
by Lawrence T. King

APOCALYPTIC: A POEM . . . . . by Pierre Henri Delattre
OVID IN MODERN DRESS . . . . . by Joseph P. Clancy
OPTIMIST ON THE MAKE . . . . . by Thomas E. Cassidy
A LIFE IN REVIEW . . . . . by Max Cosman
BAD TIME STORY . . . . . by Jean Holzhauer

olume LXX, No. 9 May 29, 1959 Twenty-Five Cents

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Literature and the Arts

The Commonweal is perhaps best known as a journal of opinion—as a weekly, edited by Catholic laymen, which focuses on public affairs. But the magazine is also noted for the quality of its comment on present-day writing and contemporary art. Here, for instance, are some of the features readers of The Commonweal have enjoyed during the past thirteen weeks:

Arrival of the Anti-Novel ..... **Vivian Mercier**
Literature and Morality ..... **Richard Horchler**
Dame Edith's Art ..... **Bette Richart**
The Protean Joyce Cary ..... **Max Cosman**
Beatniks and Tradition ..... **John P. Sisk**
The Enemy on Film ..... **Maryvonne Butcher**
Art and Sensibility ..... **William F. Lynch**
A Children's Minstrel ..... **Claire Huchet Bishop**
The Critical Life ..... **Richard Gilman**

Also columns on Winslow Homer, the Witchcraft of Drawing and Joan Miró by Betty Kaufman. Poems by: John Christopher, Samuel J. Hazo, Sister Maris Stella, Pierre Henri Delattre, Brother Fidelian, Carol Johnson, John A. Lynch, Kelly Janes and John L'Heureux.

A trial subscription for the next thirteen weeks will bring you poems, reviews, articles and columns of a comparable range and quality.

FOR NEW SUBSCRIBERS ONLY

THE COMMONWEAL, 386 Fourth Ave.
New York 16, N. Y.

Enclosed is $2.00. Send your trial offer of 13 issues to:

NAME .....

ADDRESS .....

CITY ..... **ZONE**..... **STATE**.....

5-29-59

THIS WEEK

Week by Week 219

Foreign Aid: Fact and Fancy
by John Bresnan 223

Apocalyptic: A Poem
by Pierre Henri Delattre 226

Check List for the Cold War
by John Cogley 227

Idle Mines, Idle Men
by Lawrence T. King 228

Socialism in Europe
by Philip Burnham 231

The Screen
by Philip T. Hartung 232

The Advent of E. E. Cummings
by John Logan 233

Books 235

THE COMMONWEAL
386 FOURTH AVENUE
NEW YORK 16

Editor
EDWARD S. SKILLIN

Managing Editor
JAMES O'GARA

Associate Editors
JAMES FINN
RICHARD HORCHLER

Drama Critic: RICHARD HAYES; *Movie Critic:* PHILIP T. HARTUNG; *Social Action:* JOHN C. CORT; *Paris:* ROBERT BARRAT; *Rome:* GUNNAR D. KUMLIEN; *Great Britain:* MICHAEL P. FOGARTY

JOHN BRUBAKER: *Advertising Manager*

Entered as second-class matter at the post office at Orange, Conn., under the act of March 3, 1879. Printed in the U.S.A. and published weekly at 440 Post Road, Orange, Conn. by the Commonweal Publishing Co., Inc., 386 Fourth Ave., New York 16, N.Y. MUrray Hill 3-9685.

Copyright © 1959 The Commonweal Publishing Co., Inc.

U. S. and Canada, $8 a year. Foreign, $10. Single copies 25¢

Printed at the Wilson H. Lee Co., Orange, Conn.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE
Commonweal
A Weekly Review of Public Affairs, Literature, and the Arts
THIRTY-FIFTH YEAR OF PUBLICATION

week by week

GENEVA, ROUND ONE

THE FIRST WEEK of negotiations at Geneva appeared to do little more than confirm the expectations of nearly everyone, and expectations had not been high. The West presented its "package plan" for dealing with the problems of Berlin, Germany and Europe, which everyone knew in advance would be unacceptable to the Russians, and the Soviets countered with their own plan, which everyone knew in advance would be unacceptable to the West.

The Western plan represented several concessions to the U.S.S.R., for instance the postponement of all-German elections for two and a half years, and the establishment of a mixed commission of West and East Germans to draft an electoral law. But the first step in the allied plan—unification of East and West Berlin—was a point the Russians could hardly be expected to yield, along with the proposals which would lead to the liquidation of the East German state. The Soviet plan revealed no modification of the extreme terms previously put forward by Premier Khrushchev and rejected by the Western allies. These terms—obviously impossible—called for immediate recognition of the two "sovereign" German states and, in return for Soviet troop withdrawal a few hundred miles to the east, the complete withdrawal of all U.S. forces from Europe and the abandonment of all U.S. overseas bases.

But now that this confrontation of East and West has been duly accomplished and recorded, the foreign ministers are expected to begin the real work of probing and testing the rigidity of the announced positions. Already it has been reported that the U.S. is willing to "unwrap the package"—against the wishes of France and West Germany—and begin talks on a separate "interim arrangement" for the security of Berlin, pending the settlement of the general European problems. The strategy behind this move, apparently, is the desire to achieve some guarantee of the integrity of Berlin before the summit meeting and thus remove the Soviet capacity to exert pressure on West Berlin as a way of influencing the top-level negotiations.

THERE WILL be more such moves and countermoves, undoubtedly, but the prospects for any significant accomplishments at Geneva seem as bleak as ever. It is true that both President Eisenhower and Premier de Gaulle have said they will not attend a summit conference unless some progress is made at the foreign minister's meeting, and for this reason the Soviets, in their determination to bring about the summit meeting, may be willing to go along, or seem to go along, with some of the Western proposals. But there seems little doubt that the summit meeting is inevitable and that the Geneva conference is important only as a prelude to it. Some sort of "progress" will doubtless be hailed, as a justification for holding the heads of government meeting, but it would be a mistake to anticipate any real achievements by the foreign ministers in ironing out the East-West differences.

Is there no hope, therefore, that these conferences will lead to genuine accomplishment in the achievement of peace and stability in Germany? There is always hope, of course, and the alternative to peace in the atomic age makes any such effort automatically worthwhile. But the harsh realities of the present world situation offer no grounds for optimism. The U.S.S.R. fears nuclear war as much as the West, but not even the most jittery Soviet leader would recognize more than a theoretic possibility that the West would initiate all-out nuclear war over Berlin. And short of that, the Russians

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

have little fear of losing their control over the present Berlin situation.

Blunders, bad luck and the accidents of history, all reinforced by Communist deception and bad faith, have put the allies at a tremendous disadvantage in Berlin. There is little direct pressure which the allies can exert against the Soviet posture in East Europe, while West Berlin remains terribly vulnerable to economic and other harassment by the Communists. It seems unlikely that the U.S.S.R. is prepared to retreat from this position of strength.

A somewhat brighter spot in these predominantly gloomy skies is the change in Premier Khrushchev's position on nuclear test ban negotiations. The Geneva talks brought out the fact that the Soviet Premier had written to President Eisenhower and British Prime Minister Harold Macmillan indicating willingness to hold technical discussions on measures to detect high altitude nuclear explosions. This "first step" was previously rejected by the Soviets, and Premier Khrushchev's note, while cautiously worded, indicates at least the possibility of a significant Soviet concession.

The immediate interests of the Soviet Union and the West, as regards Berlin and East Europe, are in fundamental opposition, of course, and the prospects for compromise in this area are accordingly dim. But in the area of nuclear weapons limitation and the reduction of radioactive fall-out there exists a clearly discernible coincidence of objective, and it is possible to hope that nuclear test ban negotiations will lead, ultimately, to worthwhile agreements at least on this score. This seems a minimal hope, perhaps, but against the shadow of the bomb it gleams like a beacon.

BUSINESS BEFORE THE HOUSE

REPORTS ON THE prospects for a housing bill in Congress remind us of the compaign being waged by an independent candidate for town committeeman in one New Jersey community. This office-seeker promises only one thing; if elected he plans to post signs on all roads leading into town which will read: "Township schools overcrowded, settle elsewhere."

We are not so sure the generally negative approach to housing in Washington is much different. The President wants a six billion dollar increase in the Federal Housing Administration's authority to insure mortgages—a good move about which there is bipartisan agreement, since it involves no direct Federal expense. Mr. Eisenhower also wants a $1.6 billion urban renewal program and no public housing. The Democrats, on the other hand, favor $2.1 billion for urban renewal and authorization for 140,000 public housing units over the next four years—a figure well below that contained in Senator Robert Taft's 1949 housing measure.

For weeks a bill conforming to Democratic aspirations in this matter has been bottled up in the Rules committee of the House, the reigning monarch of which is Congressman Howard Smith, Democrat of Virginia. Now Representative Smith has been cajoled by Speaker Sam Rayburn into allowing the bill to go to the floor. There it will come under severe attack from the Southern Democrat-conservative G.O.P. coalition, with the only certainty being that the mortgage insurance provisions will at least survive, for these are greatly desired by banks and mortgage-makers in general.

Our feelings on this entire affair are mixed. Getting the housing bill discharged from the Rules committee is considered to be a triumph for the cause of housing, and in a limited way we do share the general satisfaction over this fact. But although 140,000 units of public housing over a four-year period are obviously 140,000 times better than no units, we are getting tired of "compromise" bills which fall somewhere in that charmed area between inadequacy and nothing at all.

Urban renewal programs that do not include adequate plans for lower-income housing strike us as monstrosities. Without decent provisions for lower-income families who are displaced, such programs amount to nothing except dispossessing the poor in order to build luxury apartments and civic centers—a clear corruption of what should be a major purpose of urban renewal legislation.

Normally we are quite willing to accept the necessity for compromise in things political. But few problems bear on family welfare and the common good quite so directly as that of housing for lower- and lower-middle-income families, and here there has already been far too much compromise. Federal housing legislation looks more and more like a comfortable insurance program for big builders and mortgage-writers, and less and less like something that will produce housing for those who need it most. Now is the time, we would suggest, to replace these "compromise" bills with legislation that bears some real relationship to the size of the problem and the needs of hundreds of thousands of American families. One New Jersey town may be able to say it is overcrowded and wants no more residents, but are we as a nation really prepared to tell thousands of families in our major

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

cities that there is no room for them and that nothing can be done about it?

THE WAGES OF TALENT

ONCE UPON a time, in the very recent past, a young man whose talent was known only to his friends started doing a regular cartoon entitled, "Sick, Sick, Sick" for *The Village Voice,* a small paper whose impact circles out from Greenwich Village. Jules Feiffer, for such is the cartoonist's name, not only had an agile pen; he had also an acute ear for the vagaries of speech and an incisive mind. He examined the mores of urban life, of Village life, of the suburb and the exurb. He recognized and exposed persuaders no matter how well they were hidden, and pointed out what status the seekers were seeking before they knew it themselves. No hipster was safe from him—the political, the psychological, the literary, the beat—all were prodded and probed.

Such talent does not go unnoticed. His first book of cartoons, *Sick, Sick, Sick,* was an immediate success. His cartoons were syndicated in thirty domestic papers. He appeared in *Sports Illustrated* and in *Esquire* in this country and regularly in the *London Observer.* It is rumored that he is a favorite of Princess Margaret.

It seems an incongruous comparison, but nevertheless such a rise recalls Horatio Alger: Talent Recognized and Rewarded. But then there was another rumor. He had appeared in the *New Yorker.* We didn't think that was necessarily disheartening but, we were told, he had illustrated an *advertisement (sic, sic, sic).* All the terrible myths about success and its spoilations suddenly loomed before us. After returning to Mr. Feiffer's work our fears faded. Let those who believe that there is no success like no success worry about the assaults on his talent.

CUBA'S PATH TO THE FUTURE

THE SITUATION in Cuba remains still so unsettled that strongly contradictory opinions are common among even relatively well-informed people. Before most people had comprehended the extent of the terror under which the Cubans had lived before the recent revolution, their attention was directed to the dangers which lay ahead. The economy of the country, it was pointed out, was weak and uncertain, political parties were almost nonexistent, and Communists were organized and aggressive. In the light of these facts the Castro revolution took on a different coloring. Many who concerned themselves with Cuba not at all when it labored under Batista suddenly became concerned and alarmed. The past, for these people, held no terror like the future.

Such shifting attitudes are not as unaccountable as they might at first glance seem. Whatever one's judgment of Fidel Castro, no one can deny that he is an impressive, dramatic figure. His revolutionary activities, his endless speeches, his innumerable public appearances—all focused attention on his opinions, thoughtful or off-hand. The combination of uncertain circumstances and a highly volatile leader rightly aroused concern.

It is reassuring, therefore, to learn that the proposed land reform bill has become law. If the agrarian reform is fairly successful it will do much to strengthen and stabilize the basic economy of the island. It is further reassuring to note that the newspaper of Castro's 26th of July movement, *Revolucion,* has recently attacked the Communists for being "divisionists." "Divisionism" is not merely another word in the rhetoric of Cuban politics. It is in the name of stability and present unity that Dr. Castro has rejected the idea of immediate elections. If he has in the past not shown proper respect for the subversive abilities of the Communists, neither has he shown a great inclination to share with the Communist movement the glory and responsibility of the Revolution. To term the Communists "divisionists" is to offer strong criticism.

Neither of these portents should be overemphasized. The land reform, against opposition, is just getting under way, and the criticism of Communists has been long in coming. Yet these acts should reassure even those who form their opinions about a country on how closely its attitudes coincide with ours.

NEW POLITICAL ALIGNMENTS

THE CONTINUING debate as to which party is primarily responsible for the lack of accomplishment in Washington manifests a new degree of intensity. Congress, with its two-thirds Democratic majorities in both Houses, is clearly at odds with the President. On the one hand the Democrats repeatedly insist that Mr. Eisenhower's is a "Do-Nothing" Administration, while the President is now equally scathing in his charges that Congress has little or nothing to show for its deliberations

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of the past four and a half months. To this general accusation he adds that the legislators have been particularly remiss in responding to his urgent requests for housing, farm and highway legislation. It would be interesting to speculate how responsible for the general inaction are the guiding hands of Lyndon Johnson and Speaker Rayburn.

Meanwhile dissatisfaction with the situation has taken regional and local form. The Democrats of Alaska, Hawaii and the Mountain and Pacific Coast states, meeting in Denver, have expressed not only opposition to the Administration, which would be expected, but a protest that they do not have more weight in their own party councils as well. This group of self-styled representatives of the "New West," where only the State of Washington has a Republican majority in its delegation in the House, believes that it should have much more to say in the formulation of its party's platform and policies. No doubt it is restive about the dominance of Southern Democrats and Congressmen from our Eastern cities. It intends to make its presence felt in Washington from now on.

Regional feeling is apparently developing along the nation's Eastern seaboard as well. Here there is even an attempt to defend regional interests on a bi-partisan basis. This move has its beginnings in New York State with the encouragement of Governor Nelson Rockefeller, and its supporters hope that the idea will spread to neighboring states. It will seek to develop enough strength in Congress to stand off the Southern and farm blocs.

If these attempts succeed, it will undoubtedly mean that courtesies between Senators and like exchanges of reciprocal support in the House will be on the increase. The development of effective counterweights to political blocs with undue power in Washington is itself highly desirable. Because of the nature of our political set-up such a development may at the same time, however, tend to prolong the delay in achieving needed legislation.

A NEW SERVICE

TO MOST PEOPLE in our more temperate states it sounds rather amusing that a "Discomfort Index" is soon to be issued by certain local stations of the Weather Bureau. It will not seem nearly as funny a few weeks hence when the ardors of summer are at hand—particularly when the Index reaches the crucial figure, 79. When it gets that high, nearly everyone will be feeling sorry for himself.

Two ancient conversational ingredients are utilized for calculating this new index. The reading is obtained by adding the figures for the heat and humidity, taking two-fifths of their sum and adding the magic number 15 to whatever the result. So much for the simple mathematics involved. Naturally, there is a fourth factor, each individual's reaction to the prevailing heat, humidity and air motion, which depends to a large extent upon the rate of evaporation of the moisture on his skin.

What are some of the effects to be expected of this new type of official weather report? For one thing, we can look for the emergence, here and there, of the superior individual who claims that even when the Index is in the dreaded 80's, it does not bother him. To know the new figure is high will hardly make us feel any cooler. But when has anyone supplied a better reason for taking it easy?

CATHOLIC INTERRACIAL COUNCIL

WE ARE UNABLE to salute all the worthwhile groups and organizations which celebrate anniversaries every year, or even any sizable fraction of them, but we cannot let the twenty-fifth anniversary of the N. Y. Catholic Interracial Council pass without comment. Started in 1934 by a small group of which Father John LaFarge, S.J., was spiritual director, the Catholic Interracial Council was the first such group to be formed in this country. When the first National Catholic Conference for Interracial Justice was held last year, under the joint sponsorship of the New York and Chicago Councils, the hundreds of delegates who were present came from forty states, representing almost as many Catholic Interracial Councils —a good indication of how widely the original idea has spread.

Over the last quarter of a century, under the continuing guidance of Father LaFarge and of executive secretary George Hunton, the New York Catholic Interracial Council has worked year in and year out in the cause of interracial justice. In word and in deed, through forums and discussion programs, through direct action and by way of its monthly publication (the *Interracial Review,* 20 Vesey St., New York 7, N.Y., $1 a year) the contribution of the N. Y. Council to public understanding of Catholic teaching on the subject of race has been inestimable. The United States in general and the Catholic community in particular owe much to the New York Catholic Interracial Council.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Foreign Aid:

Fact and Fancy

We have both overrated our foreign aid program and underrated the need for foreign aid

by JOHN BRESNAN

WE ARE NOW deep in that season when the richest nation on earth, having studied its finances, assessed the merits of its petitioners, and calculated the prospect of violence should they be refused, determines the scale of its benevolences for the coming year. By summer the representatives of the people will have settled on something on the order of one per cent of the national income, and the United States will have a Mutual Security Program for some months more.

It is a familiar process. It will produce a familiar program. But not a successful program.

As it is now constituted, the foreign aid program cannot possibly succeed. With five per cent of the federal budget, an assortment of civil servants is charged with nothing less than strengthening allied armies and, among the poorer nations of the world, maintaining economic stability, raising standards of living, heading off Communist subversion, promoting democracy, and assuring ourselves and our allies of continued access to essential raw materials. It does not take much familiarity with such matters to bring one to realize that with so little, it is not possible to do so much. We have overrated our foreign aid program—and underrated the need for foreign aid. Some year we must redress the balance, or events will have passed the program by.

What would a feasible foreign aid program look like? And what would it take to produce it? We shall not know precisely until we have tried, but the experience of the years since World War II has been enough to suggest some answers.

We must, to begin with, end the practice of incorporating in a single "program" everything from cooperative weapon development with our NATO allies to our annual contribution to the United Nations Children's Fund. Stronger armies and higher living standards are related matters, but they are not at all the same, and legislating for them as if they were has caused misunderstanding at home and mistrust abroad. It has also badly misstated the problem of financing the two. This problem is not how to divide an appropriation between military and economic aid; it is how to determine the independent need for each and where, out of our whole economy, to find the funds to meet them both.

THE PRESENT U.S. foreign aid program is, of course, predominantly a military aid program. Of the $3.9 billion originally proposed for next year, $1.6 billion appears in the "major national security" section of the President's budget and would go for direct military assistance—planes, tanks, guns—chiefly to nations defined by formal treaty as our allies. Another $835 million, listed under the head of "economic and technical development" in the international section of the budget, would go to enable twelve of these allies, the poorest, to maintain their large military establishments; known as "defense support," this money pays indirectly for their soldiers' wages, food, and clothing.

Thus a minimum of sixty-two per cent of the President's program would be allocated for military purposes. And if the military aid figure is increased to $2 billion, as a Presidential study committee has urged it should be, or if Congress reduces the economic aid figure, as it usually does, the military portion of the program would end up being much higher. In the last fiscal year, some eighty per cent of the funds obligated or reserved under the Mutual Security Program went for direct military assistance and "defense support."

Mr. Bresnan is a member of the staff of the Ford Foundation concerned with technical assistance programs for South and Southeast Asia.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The last Administration report on the aid program called military assistance "as important to U.S. national defense as expenditures for our own forces." The same can be said for "defense support" funds, and it is time that the Congress and the public began to consider this assistance along with our national defense needs at budget time.

If our military and paramilitary aid were viewed in this light, it seems likely that we would come to question more seriously the extent to which we are directing this aid to some of our poorer allies. Figures on direct military assistance are made public only on a regional basis, not for individual countries, but the "defense support" allotments indicate where the emphasis has gone in the poorer nations. Almost half these funds went last year to only two nations: Korea and Vietnam. Other large sums went to Nationalist China, Pakistan, Spain, and Turkey. The remainder was distributed among Greece, Iran, Thailand, Laos, Cambodia, and the Philippines.

The primary basis for judging this military aid is, of course, the military capability of the Russian-Chinese bloc, the likelihood of armed attack on these countries, and the role that local armies would be expected to play in their defense. The Draper committee which is reviewing this matter for the President began its list of preliminary conclusions by stating that "the Communist military threat is greater than ever," and the information on the public record amply supports this judgment. It remains a question, however, whether it is local armies or the power of the United States that is the main factor in the defense of some of these areas.

THE QUESTION has special significance because of the international politics that are involved. The Draper committee itself was in part an Administration response to criticisms leveled against military aid to economically underdeveloped countries by eight members of the Senate Foreign Relations Committee. They told the President in a letter last August:

"Overemphasis on military assistance has tended unavoidably to involve the United States in situations in which our aid may have contributed to the maintenance in power of regimes which have lacked broad support within the countries we have assisted. It has helped to create a militaristic image of the United States which is a distortion of our national character. It has distracted attention, energy and perhaps economic aid from more pressing problems. And, finally, we believe military assistance by its very nature tends to create and then to perpetuate military hierarchies which even in the most well-developed countries may endanger the very values of individual freedom which we seek to safeguard."

Harsh words from the chief Senate supporters of the Mutual Security Program, they may yet have their effect. The Draper committee has defended past arms aid to Asian nations on the Communist periphery on the ground that without it, "their own direct defenses and our own position beyond our shores would have little substance short of a major nuclear effort." And it has argued that "large forces far beyond the capacity of these countries to maintain need to be supported in Korea, Taiwan and Vietnam, since they are not even formally at peace with the Communist power they face." But it has also acknowledged that "changes and modifications in certain of the military assistance programs can be justified." And it has underlined the importance of bringing these about by stating as its second major judgment that "the Communist economic and political threat and capabilities are expanding."

Unfortunately, the changes and modifications are not likely to come about in any substantial degree for quite some time. Certainly there is little public pressure for it. Congress could reduce funds but could not take the constructive steps that would ease the impact of the change on friendly countries and allies. Considerable initiative must come from within the Executive branch, and it seems ill-prepared for the effort that would be required.

In any case, there is no blinking the fact that a military aid program of substantial size is going to have to be maintained. And there is no avoiding the corollary that our economic aid will have to be greatly expanded if we are to stand before the peoples of the world as a nation with compassion for the poor as well as mistrust for international Communism.

Not only this, but the increased economic aid will have to be offered on a more straightforward basis than is much of our assistance at the present time. One-third of the capital funds we are now making available directly to other countries is offered only on an emergency basis or in accordance with anti-Communist strategy. Much of the $272 million in "special assistance" funds being sought by the President for next year is already earmarked for grants-in-aid to Tunisia, Morocco, Libya, and Sudan, Jordan, and West Berlin. And another $200 million is being sought for contingencies, such as those produced by the Middle East crisis this past year. By comparison, the President is *asking* for only $700 million for development loans.

THIS EMPHASIS on short-run interests in our economic aid program, added to our relatively greater emphasis on military aid in the first place, has obscured the fact that the American people are capable of acting out of a spirit of generosity. In India it has resulted in a certain preference among the public for Russian rather than American assistance. In the Philippines it has moved the Secretary of Foreign Affairs to complain that adherence to democratic

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

principles seems to be a liability so far as getting U.S. economic aid is concerned.

It even has obscured the American people's capacity for generosity from themselves. The view is often expressed in Congress that public support for military aid will "carry the economic aid program through," but is is clear by now that this notion has backfired. It is a public asked to think of mutual security in narrow terms, a public urged to approve a foreign aid program out of fear of Communism rather than out of a sincere desire to assist needy nations, that fails to see the point of foreign economic assistance.

It is at least possible that what the American public has not been persuaded to do out of immediate interest, it would be willing to do for a greater purpose. Pope Pius XII, a few months before his death, spoke of economic assistance to the poorer nations as a program which "the united voices of conscience and broad interest urge to be undertaken without loss of time." Seeking the American people's support for foreign economic aid on this basis would require raising the level of public discussion substantially above where it has been for the past few years.

Recent discussion has tended to center on such issues as trade vs. aid, grants vs. loans, "hard" loans vs. "soft." It has helped to clarify these issues and so it has been useful, but the issues themselves have been of only secondary importance. Economists and others will long dispute how we might best accomplish our purposes. Only the people, with the help of their political leaders, can decide what their purposes are.

It would have to be clear that U.S. economic aid will not necessarily prevent the spread of Communism, maintain the stability of nations, promote democracy, or win friends for the American people, although over the long run it will produce conditions in which all these are more likely to be accomplished than they are at present.

Our aid, by lifting them out of destitution and hopelessness, could bring some people to the point at which revolution would seem possible and desirable for the first time. It could bring them to the point of hoping but, because the rate of improvement of their living standards is bound to be very low, not to the point of much satisfaction.

Our aid would not guarantee communal peace, because many of the poorest nations are also among the newest, and it is much too early to tell whether some of them have the basis for a viable political community. At present some are faced with internal issues, racial or regional, which, it seems, could tear them apart no matter how well-off they might be.

WE MUST NOT make the mistake, either, of supposing there is any necessary relation between economic growth and democratic political development. Our aid, especially when it is of a spectacular sort, may imply American support of a particular government. But there is only one way to promote democracy as a form of government among the new nations, and that is to practice it more fully at home while seeking to wear down the considerable cultural barriers that stand between us and the people of these nations.

To hope that economic aid will quickly win us friends would be equally naive. The relationship of giver and receiver is never an easy one, and the best we can do is to internationalize much of our increased giving. Apart from drawing out the capital of other countries, chiefly our NATO allies, this would make it easier for others to accept our generosity. It is not necessarily an advantage to have a "made in America" stamp on our every grant and loan.

It will be quite enough, in fact, to look for our economic aid to produce economic development. That alone is no easy thing, and to bring it about in a very large part of the world is certain to require funds on a very large scale, probably over a very long period of time. No one really knows how much or for how long, because there is little experience to show the way. There have been fewer false starts in sending rockets into orbit than there will be in bringing nations to the point of self-sustained economic growth. Economists estimate conservatively that it may require $3 to $4 billion a year for decades to come.

This is about 1 per cent of the annual income of the United States and its European allies, and about half of the total would have to come from the United States alone. That would be at least three times what the United States actually paid out last year, and some $300 million more than the President requested of Congress this year, for the same purpose. It would amount to less than one-twentieth, however, of what we are spending each year on arms. And it would come to only a portion of the *increase* that takes place in our national income almost every year.

There is a surfeit of proposals as to how this sum might best be made available to the poorer nations. They need not delay us here. It is more important that we give the discussion of them an air of reality by preparing ourselves to support them with funds. The chief obstacles to a more effective foreign eco-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

nomic aid program are not technical ones at all but deficiencies of the will. We are not uninformed about the poverty of the greater portion of mankind; we are unmoved by it. How many times has it been pointed out to us that our children are being born to seventy years of life, while *theirs* are born to only thirty-two? Is it possible that we remain ignorant of the fact that we and the other Atlantic nations, sixteen per cent of the world's population, are receiving seventy per cent of the world's income?

If it is difficult to see what bonds the vast majority of the people of the earth can feel they have with us, it is still more difficult to see how whatever bonds that do exist can grow. Though we often forget it, the disparities between rich and poor tend to grow larger unless great efforts are made to reverse the trend. Even with the considerable redistribution of income among the American people produced by the graduated income tax, great disparities of living standards exist in the United States.

BUT NO SUCH redistribution is taking place among nations, and no advance among the poor can be expected. We in the West are now *saving* more money per person every year—and investing it in the production of new wealth—than the people of many countries are *earning*. In fact, the per capita income of parts of Eastern and Southern Europe, Asia, Africa, and Latin America is no greater today than it was centuries ago, and in some cases it is even lower. The reasons for this are not hard to find. The chief fruit of our technological revolution to be exported has been our medical science; fewer children are dying in their first year of life, fewer mothers of childbirth, fewer fathers of disease in their prime. The result is that the poorest nations of the world must find the means of providing for a larger addition to their population each year than we in the United States; their economies must run just to stand where they are.

How an economically impoverished nation can *raise* its living standards in this situation is a harsh dilemma. Where the people are so poor to begin with, how can anything be saved for investment? Russia and China have shown one way—to squeeze the savings out of the people in the form of unremitting labor and continued poverty. In non-Communist countries, a growing number of non-Catholics see no help but to reduce the number of children who are being born—at the same time that a major effort is made to raise productivity. This view is deplored by the few Catholics who have addressed themselves to the problem. They point out that a serious effort has not been made to raise living standards in the face of population increase. But where is the Catholic pressure for the effort?

The serious effort must come, however. And the effort must be sustained, if not by Congressional approval of a long-term program, then by the emergence of a climate of American opinion which is the best guarantor of government action in a democratic society.

It is not surprising that the ordinary Congressman should look for help in addressing the public on this subject. It is a national question on which there must be national leadership of a vigor we have not seen for quite some time. Even that may not be enough. The climate of national opinion is not now receptive to the demands of an effective economic aid program, and it may be beyond the ability of any one man or group of men to change it. We may have to await further calamities abroad before it is timely to make the case. But we will not know whether this is so either until the attempt has been made.

APOCALYPTIC

The soft crumbling of the wind and rain
Will not put these walls to sleep,
They will be given to the fierce cloud;
Already I can see the frequent ruin.

The yellow smoke spreading the sweat of death
Soaks our sick habitat; the sad soldiers,
Still flourishing, flee from my question
With a vacant laugh.

Already I can see their skins boiling after
The blast, and the hot sky quaking in their
Deathshot eyes, and I am walking now
Across the coolness of our doom.

This city joins its sisters, Athens, Rome,
Joins the one-armed statues of another hope,
And even in this chaos before night
Suggests the silent age.

I see the ashen pall settling upon us, surely
It is the shadow of ourselves; beast-like
It waits for the moment of flight. Our wings
Lie scattered like pain on the still field.

Only when the silver city rises once more
Rediscovered by some wandering tribe,
Rebuilt by timorous hands, haunted by questions,
Terror will excavate our ruins.

What angry, tribal gods were these, what desert gods
To raze this structure of magnificence? Were we
The gods ourselves? Who were our prophets?
Why did they not warn us of the sky?

PIERRE HENRI DELATTRE.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CHECK LIST FOR THE COLD WAR

THIS IS GOING to be an article about another article. If I thought that everyone would get hold of the current issue of the *United States Naval Institute Proceedings* (Annapolis, Md.), a journal published "for the advancement of professional, literary and scientific knowledge in the Navy," I would not bother to write it.

The article was written by J. A. Lukacs, who has contributed occasionally to The Commonweal. It is called "Ten Misconceptions of Anti-Communism." I will list them.

1. *That the idea of revolutionary Communism represents the greatest danger to Western Civilization.*

Mr. Lukacs argues that Western civilization is in danger but that the danger lies not in ideas but in facts. It lies in the potential aggressiveness of Russia, the hostility of China and the presence of Russian armies in the middle of Europe. He points out that the idea of Communism, despite a relatively high percentage of Communist voters in two or three European countries, has failed to win serious allegiance in the West.

2. *That the infiltration of the Communist idea represents the greatest danger to the United States.*

On the contrary, Americans have been singularly unimpressed. True, native Communists at times exercised a pernicious influence on American thinking, but they did so not as revolutionary agitators but as potential Russian agents.

3. *That the main purpose of Soviet Russia is to extend the rule of international Communism all over the world.*

The prime purpose of Soviet Russia is to establish the power and security of the U.S.S.R. When the Communist doctrine of world domination gets in the way of fulfilling this end, the doctrine is shelved.

4. *That the international Communist conspiracy made it possible for Russia to enslave a whole chain of satellite countries in Europe.*

The deplorable division of Europe, rather, is due to World War II. That the satellite nations fell under Russian influence may be traced in some degree to Allied bungling. But it was neither Communist subversion nor Communist revolutions which divided Europe. It was the presence of Red armies on foreign soil. Hitler had more to do with it than anyone else.

5. *That, through Communism, Soviet Russia has already achieved hitherto unparalleled successes in Asia.*

On the contrary, it is decades since Russia has had so little influence in the Orient. And perhaps never in modern history has Russia had to face the prospect of a growing Chinese pressure against her thinly populated Eastern frontierlands.

6. *That Communism appeals especially to people suffering from economic distress.*

Studies show that the strongest anti-Communist votes in certain European countries come from the poorest districts and that relatively prosperous districts produce Communist majorities. In the United States, Communists and fellow travelers were largely recruited from the upper classes of the population.

7. *That, after forty years, a completely Communist and wholly atheistic society within Russia has been constructed.*

Not true. Activities in Russia are not always tightly circumscribed by Communist doctrine. Only because this is so was Russia able to achieve its two greatest feats in modern times: the endurance of the Red army during the war and the recent accomplishments of Russian science. In the religious area, more emphasis of late has been placed on subordinating the Orthodox Church to the State than has been put into the violent eradication of religion.

8. *That every anti-Russian cause deserves American support.*

Though the U.S.S.R. is the principal opponent of the U.S., it is not in our interest to aim at the total collapse of Russian power any more than it turned out to be in our interest that German power was totally eradicated after the last war, and for some of the same reasons.

9. *That every anti-Communist cause deserves American support.*

By this logic Hitler would have been more worthy of American support than any political figure in the twentieth century.

10. *That anti-Communism must be the basic principle governing American thought and American action.*

Rejection of the Communist idea and repugnance to the practices of Communism should come as naturally as breath to an American. This reaction is a matter of values. It should not be confused with political principles. "The illegitimate elevation of ideas to the level of absolute principles results in intellectual confusion and eventually in totalitarianism." The principles of Western Christendom are not "ideas," in the totalitarian sense, but such eternal values as decency, courage, loyalty, honesty, justice and charity. When "ideas" —whether Communist or anti-Communist—supplant these virtues and the virtues are made subservient to the "ideas," the totalitarian spirit has triumphed. We judge our ideas by how well they serve the virtues; we do not, like the totalitarians, judge the virtues by how well they serve the ideas.

JOHN COGLEY.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Both history and geography have conspired against them

Idle Mines, Idle Men

by LAWRENCE T. KING

DESPITE NOTABLE GAINS in the American economy in recent months, the problem of unemployment continues to throw its shadow over Washington. Publication of figures showing advances in the Gross National Product and increases in the total work forces has not taken the pressure off Congressmen who represent constituencies still plagued by widespread unemployment.

The fact that the unemployment picture is spotty—some areas are not affected at all, while in others fifteen per cent of the total work force is idle—has only served to complicate the problem, for it has drawn Congressional battle lines between the "have" and "have not" areas and between the advocates of stringent economy and those who favor government spending to stimulate business activity. Congressmen from the "have not" areas contend that the rising economic barometer has had little effect upon their districts. Their main concern, apparently, is not so much with the readjustments occasioned by the recession as it is with chronic unemployment brought about by technological development, migration of industry and far-reaching changes in the pattern of industrial demand.

The age of Technocracy has been replaced by the Age of Automation—and the dire predictions of widespread unemployment that characterized the earlier age now seem to be coming true, at least in certain areas. The steel industry, for example, is operating at more than eighty-six per cent capacity, as it was in 1956, but it is producing the same amount of steel with one hundred thousand fewer workers. Labor-saving devices have increased productivity, but new industrial opportunities have not been able to open up fast enough to absorb the displaced one hundred thousand.

It is in the nation's coal fields, however, that technological unemployment presents its grimmest aspects. Pennsylvania, West Virginia, Virginia and Kentucky have been hardest hit. Declining demand for coal has resulted in the closing of dozens of mines. And the mines still operating are being manned by a fraction of the workers required ten years ago.

Mr. King, a frequent contributor, is a newspaperman now working in California.

During the 1900's more than six hundred thousand workers were employed in the anthracite and bituminous fields; today the number has shrunk to two hundred thousand, many of whom work only part time. In 1950 the average coal output per man was six tons; today it is eleven tons. Fifteen years ago the typical mine working crew consisted of twenty men; five men equipped with new cutting machines and loading equipmen do the job today. The result of these changes has been the emergence of a vast depressed area in the American economy, one which presents a striking challenge to those economic theorists who maintain that technological development creates new frontiers for those replaced by labor-saving machines.

THE PLIGHT of the town of Library in Pennsylvania's Allegheny County is typical of the changes wrought throughout the coal fields. In 1919 when the Montour No. 10 mine of Pittsburgh Consolidation Coal Co. opened, twelve hundred workers were employed to extract metallurgical coal used in the coking process in steel-making. Mechanization and lessening demand through the years cut the work force to about two hundred. On April 1, 1958, the mine was closed. Many of the men who lost their jobs had been in the pits for forty to fifty years, some starting at Montour when they were only twelve or thirteen years old.

After the mine was closed, Pittsburgh Consolidation spent $250,000 on modernization operations at the mine, in the hope that demand would pick up again. New steel furnace processes, however, have cut demand for metallurgical coal, and the anticipated market for Montour No. 10's coal has never materialized. Today the mine is still idle, the company store is closed and a "For Sale" sign hangs over the town's only moving picture house. And one year after the event, no more than seven of the two hundred miners have been able to find jobs.

In West Virginia, fifty thousand miners are gainfully employed, compared to one hundred and twenty-five thousand ten years ago. Throughout the state, about forty-five thousand of the unemployed have exhausted unemployment compensation and a total of two hundred and eighty thousand are existing on surplus food

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

distributed to local welfare agencies by the federal government. At one such distribution center, ten thousand persons line up every week for their food allotments, in scenes painfully reminiscent of the breadline days of the great depression.

Both history and geography seem to have conspired against these people. They live in bleak communities which were built around the mines in the early days of the industry, the size of the community depending on the number of workers required for each operation. Today the population of these mining towns has dwindled, and many houses stand vacant and deteriorating, giving these communities the eerie appearance of ghost towns.

The cities which serve as trading and service centers for these scattered coal communities are few and long distances apart. Their economies are inextricably tied up with coal, and when the miners are out of work, their merchants and service industries feel the pinch. Nonetheless, these cities serve as a magnet for displaced miners, and competition for jobs creates an additional downward pressure on wages. Local governing agencies, of course, are also hard hit, since the shrinkage of business activity reduces tax funds to a point where they are insufficient to maintain adequate schools, welfare programs and other public services.

On the individual level, large-scale unemployment in the mines means the exhaustion of unemployment benefits, the depletion of lifetime savings and, in many cases, total dependence upon charity. Often mothers and teenagers are forced to seek jobs as waitresses or store clerks. For the younger children, it means the interruption of schooling and, in a great many instances, the end of their formal education.

For the miners themselves, it means a life of enforced idleness, and this for men accustomed to long and arduous labor. Workers without jobs and without any hope in the future become grim—and desperate. This desperation is reflected in the violence that has marked the United Mine Workers' strike in Kentucky's Harlan County.

Harlan County's miners needed a scapegoat for their present plight. They found one in those operators who, in addition to mining their own coal with U.M.W. workers, purchase coal under contract from small, non-union strip mines. In the past, the U.M.W. never considered these strip mines important enough to organize, since they usually employ only a mechanical shovel operator and a truck driver or two. But suddenly they have assumed an importance to the strikers completely unwarranted by their economic significance.

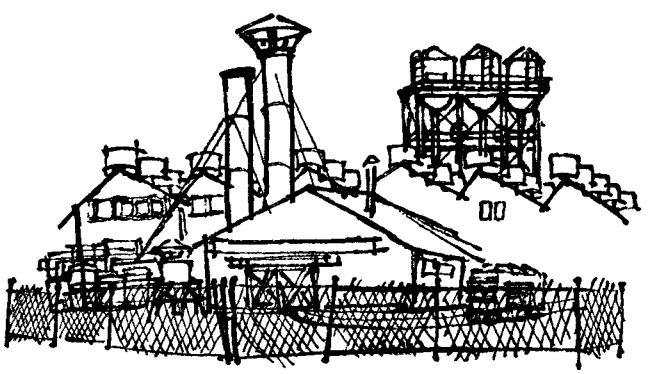
IN MOST OTHER industries beset by technological unemployment, labor unions have reacted by pushing for shorter work weeks, longer vacations and earlier retirement ages, in an attempt to distribute the reduced work load among the greatest possible number of workers. This is especially true of the steelworkers.

John L. Lewis, however, is convinced that the wage gains he has won for his miners—the present contract calls for $121 a week—are made possible only by increased productivity brought about by mechanization. But what of those workers displaced by machines? They should, in Mr. Lewis' view, move on to other industries. In an industry such as coal, where low production costs are vital to survival, he maintains that the only alternative to his method is to cut the pie in smaller slices: more workers but reduced pay. John L. Lewis has never shown any inclination to accept this alternative.

Ironically, this philosophy has trapped many of the very men it was designed to benefit. In the continuing process of mechanization, it was the younger workers lacking seniority who were fired in job cutbacks. As a result, the work force is today largely made up of men in their late forties and in their fifties and early sixties. These are the men now being displaced as the cutbacks continue, and they are finding it difficult to move on to other industries because of the general reluctance to hire older workers.

Another important factor is also at work to discourage the migration of older workers. For years the United Mine Workers gave them a feeling of security by covering them with a contract providing excellent hospitalization, retirement and survivors' benefits. By accepting a job in another industry, however, they would forfeit their right to these benefits. Most of the older workers therefore stay right where they are, scraping up the dues of $1.25 a month needed to keep them in good standing with the union, and hoping they can hold out long enough to benefit from the welfare fund which was built by royalties on the coal they mined.

The files of state employment offices are full of examples of idle miners who have had to turn down prospects of jobs in other industries because of their reluctance to surrender their U.M.W. benefits. There is, as a not untypical example, the case of the unem-



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ployed miner whose wife required an operation. The U.M.W. welfare fund took care of $3,000 in hospital and doctors' bills for him. Had he accepted a non-mining job offered to him several weeks before his wife entered the hospital, he would have had to pay the bills himself, on a salary of less than two dollars an hour. There are literally hundreds of variations of this case.

IN THE FINAL analysis, the plight of the coal fields is the plight of every region shackled to the tyranny of a single industry. It was total dependence upon cotton which impoverished the agricultural South. In New England mill towns, economic chaos resulted when the textile manufacturers moved their operations to cheaper labor areas. Eventually the introduction of diversified farming and the success of New England in attracting new industries improved the economic climate of those regions. But the outlook for bringing industrial diversity to the coal areas is as bleak as the appearance of a typical coal town itself. Most mining operations are located in comparatively inaccessible regions. The communities that grew up around them are too far removed from the concentrated population centers to appeal to manufacturers seeking a mass market for their finished products in the surrounding areas.

Do the miners themselves have any answers to their dilemma? At the last U.M.W. convention, the delegates —under heavy pressure from their locals—passed a resolution calling for reduction of the Social Security age to sixty. They contend this earlier retirement age would open up jobs for thousands of unemployed younger workers. Most economists agree that this move would be a step in the right direction, but they minimize its effect upon an industry whose unemployment rate has remained at fifteen per cent despite the improvement that has taken place in the nation's overall economy.

Congressmen from the coal regions are pushing for area redevelopment legislation, which indicates strong support for such action back home. Under this program, the federal government would grant private industry inducements—liberal tax write-offs, for one—to locate plants in the depressed areas. It would also provide for channeling defense orders into the areas and the initiation of ambitious public works projects—airports, highways, public housing, etc.—to create jobs and to speed the industrial diversification which is essential for the future.

Such a program, of course, runs counter to the Administration's policy of holding the line on domestic spending and raises the possible threat of a Presidential veto. Despite the liberal ascendancy in Washington, supporters of area redevelopment are by no means certain that they can push their program through Congress. But they are committed to such a program, and they will have to fight for it. Indeed, they have no alternative, for it is the only program that has been advanced to lift depressed regions out of the economic morass into which they have fallen.

It may well be that a bolder or more imaginative program is called for to solve this grave problem. So far nobody has advanced one—at least since the heyday of the Southern romantic agrarians, whose thinking was largely influenced by the English Distributists as expounded under the aegis of Chesterton in the pages of *G. K.'s Weekly* and in Seward Collins' late *North American Review*.

To mitigate the evils of finance capitalism as reflected in the coal fields of the Southern Appalachians, the romantic agrarians advanced the theory of "one foot in industry, the other on the land." Under the wage system, it was postulated, most industrial workers—especially miners—did not receive any real benefits from their lifetimes of labor. The agrarians proposed that the miners move out of the company towns and buy a few acres of land nearby—land which was usually low-priced and the purchase of which would actually be cheaper in the long run than paying rent for inadequate company housing. Once this was done, they reasoned, subsistence farming would add to the family's real income. Then the recurrent layoffs resulting from the constant fluctuation in coal supply and demand would no longer be tragic, for idle time could very carefully be devoted to improving the family homestead and creating a healthy and interesting way of life.

The program of the Southern agrarians was projected, of course, with the aim of giving the miner a sense of independence by enabling him to make the transition from the dank caverns of the mines to the bright sun of the family farm. A few miners actually followed this program, and many people will remember a similar pioneering venture inspired by Monsignor Luigi G. Ligutti among the miners of Granger, Iowa. For the most part, though, the Southern agrarians—who were theorists rather than actionists—never were able to evoke any widespread response among people whose horizons never had been any wider than the dismal vistas of the coal towns in which they spent their existence.

Today the romantic agrarians of the South are largely forgotten, and the Distributist principles for which they stood are seldom discussed. One cannot help speculating, however, on what might have happened if the "one foot on the land" theory had caught on in the coal fields when it was first advanced twenty years ago. For some it may be easy to laugh at the ideas of the romantic agrarians, but those who know what life in the coal fields is like these days will not dismiss them quite so readily.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

SOCIALISM IN EUROPE

THE COMMONWEAL comment in the May 1st issue on the Vatican's new decree against implication in Communism stopped impatiently short: "The Papal decree has simply clarified what should have needed no clarification: collaboration with Communists by Catholics is impossible."

This is only about half of the story. According to the N.C.W.C. report published in the diocesan press, the Holy Office "makes it sinful for Catholics to support any candidates for public office who, though not members of the Communist party themselves, and though they may claim to be Christians, are known to 'unite with the Communists and favor them by their actions.'" This is twice as far reaching.

By the very strict construction which is customary, this decree prevents Catholic participation in two of the Communists' standard take-over operations, and thereby should make those operations practically impossible in most of the advanced countries of the world. Popular Fronts and Unity parties are ruled off the reservation.

A formal decree, expressing so vigorously "the mind of the Church" in the field of political action, naturally has relevance beyond the limits of strict construction—persuasively, if not legislatively. The themes are Communism and collaboration. These were the subject of debate between Mr. Calderon and Mr. Fogarty in the April 24th Commonweal, under the title, "Socialism in Europe."

Historically, the Catholic Church has identified Socialism and Communism in its condemnation, as an atheistic Marxist philosophy, organization and movement. Mr. Calderon maintains that this still holds good. According to the best recent studies, he argues, Socialism is still Marxist and heinous. The shifts Socialism has been forced to take away from Marxism, into Liberalism, don't improve its quality because Liberalism is also terrible and has been condemned. Catholicism provides its members with a social-political philosophy and framework which are good; Socialism, Liberalism, and Secularism impede the attainment of that Christian good in action. Catholics in Europe have excellent Christian-Democratic parties through which to work, and it is nauseating to see good Catholics running after Socialism and Socialist parties.

For Mr. Fogarty, this position is a scandal. Modern Catholicism, he claims, has not produced adequate social doctrine with the strategy and tactics to implement it. "Most of the valid achievements of modern social development" have come along outside Catholic inspiration or impetus. Catholic thought itself is shaped by non-Catholic ideas. And, anyway, parties can't be judged by their principles and philosophy. Socialist parties are in transition, moving fast and far. Some are already OK on a Christian basis, and we shouldn't be surprised if they all are soon. Within the Socialist movement itself there is sufficient purpose and power to bring about gradually whatever cure is still needed. Christian-Democratic parties are very faulty, and it would be more progressive for trained and inspired Catholics to give up those parties at the proper moment and work for democratic Christian ends in the Socialist parties.

Mr. Calderon keeps the burden of proof solidly and heavily on Socialism, while Mr. Fogarty appears to transfer the burden to the aching backs of Catholics and the Christian-Democratic parties. What the strict theological situation of Socialism, as distinguished from Communism, may be right now is obviously not clear. Of course, whether it is morally condemned or indifferent, there remains the problem of how bad Socialism actually is for purely political and economic purposes. In any case, one is forced to wonder, if European Socialism is indeed moving so fast and so far to a position compatible with the Christian, as Mr. Fogarty judges, then why ought old Socialists and old Christians gather under Socialist banners? . . . Why not Christian?

Mr. Fogarty is too radically pragmatic to meet the hardest problems of collaboration, penetration and conversion. "A political party," he says, "is a tool of action, not an article of faith." This isn't altogether true. If it were, there would have been no point in the new decree outlawing support of fellow travelers. A party and a politician, more or less, and always importantly, represent and embody some kind of general policy and picture and direction. Support meant only to achieve a specific, "practical" purpose still can never be altogether abstracted from support of the general idea and effect attached to the party and person.

The problem does not seem very important when all the alternative parties available have very similar longer views of mankind and the world and the country. Americans are accustomed to that situation. As parties get old, if their vision dims and their concentration focuses only upon matters of material ways and means, the danger grows that the country will get lost. If a country's political life embodies no principle, but only strategy and tactics (as Mr. Fogarty diagnoses the situation), that country's, or that continent's political life is near death—by conquest, by tyranny or by anarchy. To mean anything serious for the living or for the future, politics must contain both a hope and a threat.

PHILIP BURNHAM.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE SCREEN

NEVER A DULL MOMENT

WITHOUT STRESSING the sensational, "Crime and Punishment, U.S.A." provides an exercise in crime and detection. The film also provides a game for readers of Dostoevsky who will enjoy comparing this updated version with the original. Now set in California, the story works out pretty well; and, although Walter Newman's script is over-simplified at times, it successfully retains most of the Dostoevsky characters and themes.

The cast, without big-star names, is well handled by Denis Sanders who didn't have to worry about the eccentricities and temperaments of Hollywood luminaries but could concentrate on developing characterization and story. Perhaps newcomer George Hamilton is a little more petulant than necessary as Robert Cole (Dostoevsky's Raskolnikov) but his portrait of the irresponsible young law student who considers himself above the crowd with their everyday emotions is quite convincing. Frank Silvera is excellent as the placid police lieutenant who suspects Robert as the murderer from the beginning but who is determined, with his cat-and-mouse method, to let the confused boy drive himself to confession. Mary Murphy as the prostitute, Marian Seldes as the boy's sister, John Harding as her unsavory suitor also turn in moving performances. "Crime and Punishment, U.S.A." is a minor picture—but its sincerity and the lack of pretention in Terry Sanders' production have much to do with its success.

IF EVER A film started with great promise it is "The World, the Flesh and the Devil." It opens with shots of Harry Belafonte trapped deep down in a mine when, apparently, the rest of the nation has been killed by radioactive isotopes. When he finally gets out after several days, he is alone—very alone in a small town. Taking a car out of a show window, he drives to New York where he is even more alone in the large city. The shots of Belafonte as he walks down the empty streets, cries his heart out in church, and talks to department store dummies just for company are tremendously moving. With Robinson Crusoe kind of fervor he starts to provide for himself, to plan for tomorrow and even to preserve art and books for the future.

So far, so good. And even with the appearance of another person, the picture continues to interest. Inger Stevens, as the lone woman in New York, at first avoids Belafonte but soon seeks his companionship and friendship. And then the difference in race, of which he is more aware than she, raises questions which become more acute when a person from South America, Mel Ferrer, turns up. The movie which started so well begins to fall apart at this point. The fine visuals of the city continue, but they are accompanied by endless, idle talk about who is going to get the girl, a question which is clearly decided from the beginning, since Harry and Inger both look on Mel Ferrer as an unpleasant if unavoidable interference.

Ranald MacDougall, who directed the film, also wrote the script, which is based somewhat vaguely on a 1902 novel, *The Purple Cloud,* by Matthew Phipps Shiel. George Englund's production with its stunning photography of deserted New York, is excellent. But the movie makers who had this interesting idea about various phases of mankind's destruction and preservation didn't know quite what to do with it. And even though they were willing to raise lively questions, they were unwilling to suggest even obvious solutions. In spite of these faults, however, the first part of "The World, the Flesh and the Devil" is so fascinating, I have to recommend it.

THE JAPANESE have sent over a science-fiction item that also has to do with the destruction and preservation of earthlings. "The Mysterians" describes the methods employed by earth people when Japan is invaded by inhabitants of Mysteroid, a planet that is having troubles of its own. Although it is scientifically advanced and had developed a hydrogen bomb when the earth was in its infancy, its population is dwindling because eighty per cent of the newborn are malformed. All that the Mysterians want, therefore, is three cyclometers of earth and some women for breeding purposes. The Japanese are determined that they won't get either, and when the Mysterians get aggressive with their monster robot and flying saucers and fierce weapons, the whole matter becomes a problem to be tackled by the U.N.

Some of the special effects in this Japanese production are fascinating; and the Cinemascope and Eastman Color photography is often quite beautiful. The Mysterians themselves wear odd but rather pretty vestments. Since the film is dubbed in English, everyone speaks English; but I was surprised when the inflections of one of the leading Mysterians were remarkably like those of the late President Roosevelt. The film is heavy with international implications, such as: Americans and Russians have to live together on the same planet whether they like it or not; science, having no value in itself, depends on how it's used; the nations of the earth must stay united and fight against unknown forces; and then, of course, there's the proposition that the Mysterians, who ask for only three cyclometers of Japan, really want to rule the earth. It is interesting that the Japanese, in dishing up some science-fiction hokum, would expose this peace-in-our-time trick.

PHILIP T. HARTUNG.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Back to the Pythagoreans,
forward to the Existentialists

The Advent of E. E. Cummings

by JOHN LOGAN

THE TITLE OF E. E. Cummings' statuesque *Poems,* 1923-54, wrongly implied that the book would contain the poems which have appeared since his *Xaipe* of 1950. Now we do have the later poems, and the title *95 Poems* is oddly direct for a poet who has usually begun both his art and his fun with the names on the spines of his books. Thus his first poems were called *Tulips and Chimneys,* which means girls and boys. Later we have the algebraic poetics of *1 x 1* and *is 5,* the first suggesting the multiplication which results in love as a product and the second suggesting the product of an extraordinary and inventive multiplication of 2 x 2.

No Thanks, says another of his book-persons, speaking the name given it as tribute to the fourteen publishers who refused to bring it to birth. It is correct from Cummings' own point of view to think of his books as persons and indeed he named one of his books, a play, *Him,* saying of it in conversation that he hoped it existed in the way that people do. Cummings agrees with Rilke that "Works of art are of an infinite loneliness and with nothing to be so little reached as with criticism . . . only love can grasp and hold and fairly judge them."

Cummings is a painter, of course, and most of his poems are two things, auditory art and visual art, non-representational pictures whose appearance on the page is essential to the artist's intention. (His correspondence with his publishers confirms this.) There is, typically, an intimate connection between the poem's appearance and the proper control of reading rate, emotional evocation and esthetic inflection. Indeed, one often has the sense, reading these "picture poems" (his phrase) aloud, that one is translating inadequately from one language to another, with proportionate loss to the mere listener. This is an especially striking realization when one remembers that Cummings himself reads his poems memorably, indeed reads his own work better than any other living poet. One wonders what the greatness would be if he could hear in Cummings' voice what is added in the eye.

It is impossible, for example, to *hear* what happens in the first poem of the new book, *95 Poems.* This poem achieves a simple beauty, good as anything of its kind Cummings has done, when the word "loneliness" emerges, austerely, rending the heart, simultaneously with the slow appearance to consciousness of the phrase "a leaf falls," with which it intertwines or spirals round, or is spiralled round, leaf-like, falling. This small work brings about an artistic happening unique to this poet.

CUMMINGS ANSWERED a high school editor who wrote to him: "As for expressing nobody but yourself in words, that means working just a little harder than anybody who isn't a poet can possibly imagine. Why? because nothing is quite as easy as using words like somebody else. We all of us do exactly this nearly all of the time—and whenever we do it we're not poets." Cummings has set himself so satisfactorily to the task of using words in his own way that he is a despair to all young poets who would learn from him. They can't use his ways in their own ways. It is mildly consoling to discover that Pound was using some of Cummings' ways before Cummings, but then one remembers Pound was doing things most of his contemporaries do, and before them, and despairs again.

In recent years Cummings has begun to be studied seriously and at length as an inventor, and there is a growing literature of Cummings research. Earlier there was a rather remarkable hostility in academic circles against the work of Cummings, a feeling seen archetypically in R. P. Blackmur's condemnation of Cummings' work as involving a kind of "baby talk." Much of this hostility seems to me based on a deep laid, partly superstitious resistance against what might be called the fracturing of the word. Some of it is based on the same inveterate taboo which D. H. Lawrence and James Joyce suffered under, the banning from serious writing of certain Anglo-Saxon expressions or even of any obviously erotic imagery. Some of it is based on the related modern feeling against the literary portraiture of certain kinds of people, such as drunks (unless they can afford it), homosexuals (whom Cummings always portrays unsympathetically) and whores (who are usually portrayed sympathetically).

Mr. Logan, a member of the faculty at Notre Dame and a regular contributor, is himself a poet and critic.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Blackmur's study, which has so heavily influenced academic critics in this country, was based on Cummings' vocabulary, which is admittedly the least imaginative aspect of his work (coinages and composites aside). The freshness Cummings has brought into the language as such has come from the unexpected qualities he has turned up in common words by shifting their usual syntactical function and by introducing various classified (viz., *tmesis)* but little analyzed practices into the language of poetry. Freud's analyses of the punnings, splittings and composings in the language of dreams and jokes provide an insight into some of Cummings' effects, which to my knowledge no student yet has followed out.

CHARLES NORMAN, who has provided, with his new book, *The Magic-Maker* (Macmillan. $7.50.), the first critical biography of Cummings, reports the correspondence relevant to the exchange of poems in the Boston Arts Festival of 1957. Indeed he quotes correspondence relevant to every major event in Cummings' career, his incarceration during the first world war, the publication of his books, his appointment to the Charles Eliot Norton Professorship in 1952. He publishes some magnificent photographs of Cummings' paintings, his worksheets and himself, the latter series beginning in 1918 uniform and finishing with a marvelous photograph by Marion Morehous (Mrs. Cummings) taken at his house in the Village last May.

Norman writes occasionally with verve, especially about the Village in the twenties and thirties and its legendary folk, as Joe Gould. He writes always competently and *con amore,* telling the story of Cummings and his novels, plays, poems, paintings. He shows intelligence and feeling about the poems, is a good defender on points where Cummings comes under fire. One is grateful for many aspects of the book and for the fact of celebration (long overdue) which its happy existence implies.

But it is true that the words of the book which stick best are those of other people, and not only of Cummings: Pound's squib about Cummings' Russian diary, Eimi, Carl Sandburg and Marianne Moore on the *Collected Poems,* Cummings' sister's account of their childhood, Burton Rascoe's fine account of a chilly fall afternoon in Paris in 1924 when Cummings visited the Archibald MacLeish's.

Having agreed about the indispensability of the book to Cummings scholars and about its periodic delight for anybody, one goes back with new mind to Cummings' own book about himself and his work, the remarkable *Six Nonlectures,* and goes back with fresh eye and ear to Cummings' own new book, to the poems of one whom Horace Gregory and Marya Zaturenska correctly described as "one of the finest . . . poets of all time."

A NUMBER OF the poems in this new book show Cummings in his most virtuoso mood and consequently at his most intellectual, most abstract. Cummings is fashionably thought to be anti-intellectual. This is ridiculous, and not only because he has a graduate degree from Harvard in Classics. Consider poem #53 in this new book. The statement of the poem, separated from its spacings and word arrangements, is simply, "Note the old almost lady feebly hurling crumbs one by one at two three four five and six English sparrows." But the words of the statement are broken up and the letters regrouped successively according to an arithmetic pattern, which issues on the page, because of the way in which the numbers of letters and hence the lengths of lines vary, as two proportionate isosceles triangles, or a broken diamond.

In this poem, #53, the principle of composition has to do with the counting of letters. In many others a syllabic principle is employed, not only the classic

You can be **THE ANSWER...** *to a prayer!*

In her little dispensary on Guadalcanal Sister Joan prays . . . for a small bottle of silver nitrate . . . to prevent blindness in the new born babies.

In Kerala, India, Sister Mary prays . . . for baby food for the infants who are brought into the hospital starving . . . and promises a month of extra Rosaries if it arrives in time.

Will you be the answer to thousands of prayers like these?

Your gift to us today, large or small, will speed desperately needed medicines to missions all over the world. The missionaries will then pray . . . for you . . . in thanks for helping their poor people to know the mercy of Christ.

Send any offering you can, to
REV. EDWARD F. GARESCHE, S.J., PRES.

The Catholic Medical Mission Board
Dept. C, 8 W. 17th St., New York 11, N. Y.

MARYGROVE
may be the COLLEGE for YOU.
Why not find out?
Address the Registrar
Detroit 21, Michigan

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

decasyllabic or octosyllabic line, but often a line of four syllables is employed, as in the trivial #65 and #79 or the elegant and elaborate #44 and #85. As one of our most accomplished masters and adapters of the sonnet form, Cummings adds here several piedes in this genre, including the sweet religious lyric #76 and the beautiful love sonnets #92 and #94.

One of the sonnets (#42) contains the lines "mind without soul may blast some universe/ to might have been, and stop ten thousand stars." One is reminded of his famous lines from an earlier poem, "I'd rather learn from one bird how to sing/ than teach ten thousand stars how not to dance." Having seen somewhat through the mask of his anti-intellectuality (which is actually aimed at technology with its void of feeling) I doubt that Cummings really misses the role of the astronomers as separate choreographers to the stars or the role of the poet as singing masters to the birds. What would the nightingale be without Ovid and Keats? Or the robin and whipporwill without Cummings.

THE MENTALITY of Cummings not only takes us back to the Pythagoreans in their concern with the numerical roots of language; it takes us, more than that of any other American poet, forward to the Existentialists with their concern for catching the quality of feeling in the subject as something of greater "authenticity" than the quality of intelligibility in the object. Cummings is a scientist of the affect, a doctor of the person. He also takes us immediately, more than any other American poet except Whitman, to the idiom and subject matter concerns of the so-called Beat Generation poets.

The Beat Generation is closer to the Village mode of Cummings than to the farming of Frost, the insurance selling of Stevens, the librarianship of Marianne Moore, the doctoring of W. C. Williams, the banking and editing of Eliot or the whatever it was he did of Pound. The celebration of the body in Cummings (in such a poem as "I like my body") is superior to that in the litanies of Ginsberg. Cummings is the least manichaean of all the good twentieth century poets, English and American. At the same time the vocabulary, power of shock, and apparent anti-patriotism of such a poem as "I sing of Olaf" show him peer to the generation in these matters, and he is far their superior in craft.

Comparing him with members of his own generation, a golden age in poetry, one finds that Stevens is more genteel and gorgeous, Eliot more reflective and more religious, W. C. Williams more perfect in ear and cadence, Marianne Moore more academic and more precious, Pound more versatile and more outrageous, Frost more violent and more pastoral. But Cummings is the most provocative, the most sentimental, the funniest, the least understood. When Ivor Winters writes that Cummings "understands little about poetry," he misses the point. It is not Cummings' job to understand poetry. It's his job to write it, and it is up to the critic to understand and to derive whatever new machinery he needs to talk about the poems.

BOOKS

Modern Version of Ovid's Masterpiece

OVID: THE METAMORPHOSES. Translated by Horace Gregory. Viking. $7.50.

By JOSEPH P. CLANCY

IT IS POSSIBLE for a modern reader to take a somewhat dim view of Ovid's *Metamophoses*. The Augustan poet, skeptical, urbane, takes his material far less seriously than a modern poet, or for that matter a modern anthropologist, theologian, or literary critic. His greatest poem shows clearly the decline in classical literature from ritual to romance. If we come to Ovid directly from a reading of Aeschylus or Sophocles (or, to take another perspective, of Joyce or Melville or Shakespeare) we may expect a myth-maker, but we find a story-teller.

And a magnificent storyteller. Apollo and Daphne, Baucis and Philemon, King Midas, Daedalus and Icarus, Pygmalion, Adonis, Perseus: if we have known their stories since childhood, it is because, whatever the book in which we found them, Ovid had first invested them with his special power. Narrative speed, theatrical flair, psychological insight, and a dazzling command of language are at the service of a quick responsiveness to a wide range of characters, situations, and settings. Ovid's facility and virtuosity are among his most attractive and most disturbing qualities: he can move in the first book from the solemn, moral, wrathful Jove who willed the Flood to the Jove who is a husband on the prowl, trapped by his wife in an amusing predicament with Io; he can give us, tenderly and unsentimentally, the story of Baucis and Philemon, and, with a gleeful sadism, the story of Philomela's rape. It is, as these last examples remind us, the varieties of love which most readily kindle the Ovidian imagination: Tereus' lust, Pygmalion's wistful longing for the woman he has imagined in stone, Medea's compulsion to possess Jason, Narcissus' adoration of his image, Phoebus' anguish over his son, Phaethon.

The *Metamorphoses* is, of course, a long poem, but it might be called a long poem for readers who dislike long poems. Most of us, like

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

its earlier readers, go to it for its episodes. Is it really a single entity? Ovid is undeniably clever at weaving episode into episode, telling one story through a character involved in another story, grouping legends that show the power of Bacchus, juxtaposing stories for contrast and for variations on a theme. But it is not this that provides its unity, if it can be called unity. Read straight through, it gives us a world of shifting shapes, climaxed at last by the speech of Pythagoros.

"To let you know how all things
are imitations—
Heaven or Earth and all that
grow within it,
And we among the changes in
creation."

And it gives us a single response to this world: not Stoicism or despair, but an unflagging delight in life as an apparently meaningless but varied, wonderful, and exciting process.

Horace Gregory's translation of Ovid's masterpiece is a fine achievement. It satisfies a double and difficult demand: it gives us a reasonably accurate image of its great original, and it is an excellent poem in its own right, so that we can relax and read without continually making allowances. The lines glow with poetic power:

"The farmer's prayer, unheard
within the tempest,
The heavy labour of long years
undone."

". . . . he twined the green immortal laurel
Within the sunlight of his golden hair."

"A single darkness filled his hundred eyes."

"A star that does not fall, yet seems to fall
Through long horizons of the quiet air."

Mr. Gregory captures the sparkling ingenuity of Ovid's rhetoric, and he generally manages to chart a course between the Charybdis of language heightened to inanition and the Scylla of excessive modern colloquialism. Not always: I am bothered by Argus' "searchlight eyes," and by this version of the effect of Pan's music (though I can see that Mr. Gregory must have been sorely tempted): "Hearing them rock and roll and scream and moan."

This translation appears only four years after that by Rolfe Humphries, and comparison is inevitable. Mr. Humphries generally moves with greater ease and speed; this is largely a matter of metrics, in which I find Mr. Gregory sometimes too harsh in his management of stress (e.g., "The Feast that brings fleet-footed, swift-riding/ Youth garlands of oak leaf as they win the race"). Mr. Gregory is, I think, generally superior in poetic intensity, but there are passages where Gregory goes flat and Humphries soars, and others where both achieve splendid renderings.

"her limbs grew numb
and heavy, her soft breasts
Were closed with delicate bark,
her hair was leaves,
Her arms were branches, and
her speedy feet
Rooted and held, and her head
became a tree top,
Everything gone except her
grace, her shining."
(Humphries)

"A soaring drowsiness, posessed
her; growing
In earth she stood, white thighs
embraced by climbing
Bark, her white arms branches,
her fair head swaying
In a cloud of leaves; all that
was Daphne bowed
In the stirring of the wind, the
glittering green
Leaf twined within her hair
and she was laurel."
(Gregory)

Few poets have been so well served by one translator, let alone two, in a single age. They help Ovid to make good in our time his epilogue:

"the book is mine,
None shall unwrite these words:
nor angry Jove,
Nor war, nor fire, nor flood,
Nor venomous time that eats
our lives away."

Familiar Search

THE OPTIMIST. By Herbert Gold. Atlantic—Little, Brown. $4.50.

By THOMAS E. CASSIDY

THE HERO of Herbert Gold's *The Optimist,* Burr Fuller, is a man on the make, from the time he is in college to the time he is campaigning for Congress. This is the scope of the book. Apart from some striking vignettes and some sharp episodes (e.g., the story of Cal Janus), the novel is another treatment of the confused, valueless hero in search of a search. This time, this author doesn't quite make it. The theme has been done many times before, and it has been done much better. Even the tried and true exploitation of both casual and intense love affairs gets to be a wearisome repetition of the hero's establishment of superiority in sexual gymnastics.

Burr Fuller has an over-riding ambition. He has succeeded in college, according to his own standards, even though he is humiliated by his fraternity brothers in a punishing extra-initiation scene. He never forgets the experience (the scene, though shocking, is rather hilarious). In the war, he becomes a hero, but most impressive in his army experience is his association with a few very easily recognizable, almost stock types, especially the hard-rock sergeant, the over-sensitive Jew, and the frustrated poet.

The long, inner probing that Burr conducts is never more than an attempt to establish a rationale for his conduct. While he works hard and earnestly, for example, in his campaign, he never meets the challenge of his friend, Mike, who insists on knowing what stands he takes and why. Similarly, earlier, his college years are mainly years of the adjustment of his gown life to his town life. There is no attempt to picture Burr as a growing mortal, intellectually, because, I presume, such people do not grow that way. It is far more important, and dramatic, to Burr, to write of his back-and-forth love affairs with Lucille, the town girl, and Laura, the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

sorority girl. Thus the novel really never gets going, even after the prolonged and detailed accounts of Burr's extracurricular mix-ups.

The war is suddenly over; the ten years afterward are skipped by the author. Then, Burr is a bright young lawyer, invited to run, or faked into running, for Congress against a veteran female incumbent. He is helped again by his old friend, Mike, the absolute idealist, who is repelled by Burr's time-serving and ends up in love with Burr's wife. Burr's trials as a campaigner are meager compared to his trials as a husband, father, and lover. He has married his college sweetheart, but the passion and love disappear during the campaign, replaced by the suddenly overwhelming charms of the political boss' daughter. Burr gets lost; he plays with the idea of suicide. But he is not completely lost; he is still the optimist at the end of the book. He is thirty-five and he reaches out for "More!" In fact, he reaches out for an obvious sequel to *The Optimist*. I think we can hope it will be better. John O'Hara is hard to beat at this kind of thing.

A Life in Review

THREE-SCORE AND TEN. By Walter Allen. Morrow. $3.50.

By MAX COSMAN

THOREAU speaks somewhere of books to be read only when one is fully awake. It is, of course, his way of saying that too many people do their reading in a horizontal position, or, alternatively, that books often require no more of their readers than somnolence.

Walter Allen's *Three-Score and Ten* is neither a sleepy work nor an encourager of Morphean minds. Literate, alert to experimental nuance, it is a review of a life cast in the form of an autobiographic novel. Like the best of its kind it is something of a symbolic projection as well as a document of the times.

As is to be expected, the per-

THE BRIDE

Essays in the Church

By DANIEL BERRIGAN, S. J.

The author of *Time Without Number* (Lamont Poetry Selection, 1957) here provides a brilliant and deeply moving explanation of the Church as the Bride of Jesus Christ. Set in the history of salvation and written with poetic intensity, the work appears to Father Killian McDonnell, O.S.B. "to be a prose poem in much the same sense that Kierkegaard's *Fear and Trembling* is a philosophical poem and DeLubac's *The Splendor of the Church* is a theological poem. THE BRIDE," writes Father McDonnell, "will be one of the books of the year." $3.50

AMERICAN CATHOLIC CROSSROADS

By WALTER ONG, S. J.

A critical appraisal of the challenges which American Catholics meet in contemporary society, this volume gives special attention to the religious-secular encounter of our times. Discussing the relationship of theology and technology and the problem of effective communication between Church and Institution, Father Ong emphasizes throughout the need for a continuing dialogue between members of all faiths. $3.50

The Macmillan Company

60 FIFTH AVENUE, NEW YORK 11, N.Y.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

For the best in Religious Art

Write for free Art Catalogue

ST. BENET SHOP
Department C
300 South Wabash Avenue
Chicago 4, Illinois

FUND-RAISING PROJECTS

NATIONAL AND LOCAL fund-raising appeals skillfully developed and directed for Catholic Institutions, Religious Orders, Charitable Organizations, etc. Building, Expansion, Development Programs. Director's *Free Lance Services. Top 20 year record.*
Box 3025, Federal Bldg., Rochester, N.Y.

Classified

• RATES: $1 a line, or 6 words, 2-line minimum. Discounts: 3 times, 5%; 7 times, 10%; 13 times, 15%. Payable in advance. DISPLAY: $10.78 per inch, same discounts.

Irish Books and Gifts

• Books, Linens, Gifts, Catalogs. IRISH INDUSTRIES DEPOT, INC. 870 Lexington Ave., (near 65th) New York

Chesterton and Belloc

• All Chesterton's and Belloc's Books 250 Titles, Free Catalogue. Prosser, 3118 N. Keating, Chicago 41, Ill.

Handmade Wedding Bands

• HANDMADE LITURGICAL WEDDING BANDS. Renard A. Koehnemann, P.O. Box 575, Chesterton, Indiana.

Free Lance Writing

• WRITING ASSIGNMENTS WANTED. Former Diocesan editor, labor & religious reporter. N.Y. *interviews & events covered. Will travel.* STANLEY VISHNEWSKI, 469 Bloomingdale Rd., Staten Island 9, N.Y.

Translation Service

• BOOKS TRANSLATED: German, Russian, Scandinavian. NELLES TRANSLATIONS, 119 W. Ontario St., Chicago 10, Ill.

Work Wanted

• MAN, SINGLE, 44. Diversified military, industrial, teaching background. Would like contacts relative to employment such as: editor's or publisher's assistant (reader); American-English language teacher in correspondence school or diocesan seminary; feature writer, periodicals. Middlewest. Available mid-June. Copious references. JOHN EDWARD HOGAN, Box 220, Larimore, North Dakota.

Teacher Wanted

• EASTERN CATHOLIC COLLEGE seeks man for teaching position in Economics. Prefer Ph.D. or all work completed except dissertation. Write Box 529, THE COMMONWEAL.

Nuns in Japan

• HELP MAINTAIN AN ISLAND OF PRAYER. Send your checks to account of: MERE MARIE DE JESUS, O.P., Monastery of Saint Joseph, Mizuhoku, Daikicho 5, No. 33, Nagoya, Japan, c/o *Int'l Teller, Chase Manhattan Bank, N.Y. 15, N.Y.*

sonal factor is developed first. In effect it is the portrayal of the narrator of the novel who also happens to be the protagonist. Even if Billy Ashted were not so key a figure, he would still be someone to mark. The fact is that he stands out—especially in a period of characterization like ours in which attention is all too apt to be given to piddling or tetched creatures. First, he is a good man whose goodness is not mawkish. Then too, he is a simple man whose simplicity is not a matter of ignorance. More praiseworthy still, he is an appreciative man who seldom lets his appreciations be a handicap to his self-respect as craftsman, his interest in social justice, or his responsibility to those dependent on him.

An endearing fellow, he is never more so than when he is commenting on others, "In politics, intellectuals are always innocents," or confessing about himself, "I talked and dreamt of freedom continually but when it was offered me I was terrified of it, partly because though it is a man's dearest possession, it can also be the most destructive." With him, Mr. Allen indeed makes a bid for a place in that gallery of contemporary English characters which features Gulley Jimson, Widmerpool, Lewis Eliot, Eustace Cherrington, Guy Crouchback, Lucky Jim, and the like.

Billy Ashted's significance naturally goes beyond his particularities. Long before the end of his telling how he was a big brother to the slum boys of All Saints Club, or Dad the orderly in World War I, or one of the unheralded many who got George Thompson a leadership in labor, we are aware of him as a sort of archetype. His independence in public as well as in private matters is the clue; he is an incarnation of that phase of the Nonconformist spirit which flourished politically and socially in England in the half century or so after 1875.

But figure and background—which includes such details as the formation of the Independent Labour Party and the debacle of the General Strike, the anti-imperialism of pro-Boer sentiment and the fiasco of the Labour church—do not exhaust Mr. Allen's novelistic largess. *Three-Score and Ten* is well stocked with a series of considerations on a number of perennial themes. As is proper, they are not foisted on us in remarks transparently editorial; they grow, as they always must in creative writing, out of the context of event. And so, Billy's friendship with George raises the issue of dissociation from family just as his awareness of death towards the end of the novel leads to a disquisition on immortality.

One cannot forbear a word or two on some implications in the book. The account of Billy's steerage trip to America is not an exercise in sentimentality; it is a reminder of the purgatory through which immigrants passed not so far back in our annals. Those who delight in menaces well overcome will no doubt enjoy the vignette of Mosely the Fascist. As for the rest of us, students of the soul generally, we have something to mull over in connection with Tom, Billy's black sheep of a son, who, if not quite a lower middle class Iago, is very much a practitioner in gratuitous acts of evil. In him Mr. Allen seems to be making a tangential

Pray and Sing the Mass

1) RESPONSES at Holy Mass—a 4-page folder to insert in missal giving simple responses to be made by the people. Only $2.50 per hundred. 2) SING THE MASS—a card for congregational singing of Mass XVI. Price $8.00 per hundred.

PIO DECIMO PRESS
BADEN STA. ST. LOUIS 15, MO.

NEVER TOO LATE TO BECOME A PRIEST!

New seminary exclusively for belated vocations to secular or religious priesthood. Full college course leading to B.A. Degree.

Write to:

Director of Admissions
HOLY APOSTLES SEMINARY
Cromwell, Connecticut

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

but nonetheless noticeable case for unregenerate members of society.

If there has been any doubt as to the merits of *Three-Score and Ten,* it should be resolved by this time. The book is solid, free of "literary guff." Fundamentally human, it has manna and honey for those who have been languishing in the wilderness of the anti-novel.

Bad Time Story

THE MAN WITH THE WHITE EYES. By Leopold Tyrmand. Translated by David Welsh. Knopf. $4.95.

By JEAN HOLZHAUER

THREE QUESTIONS will assail the reader hardy enough to stay with *The Man with the White Eyes* to the end. Why was this book written? Why was it translated? Why was it published in the United States?

Some practical answers offer. Mr. Tyrmand, according to the jacket, "has been one of the leading figures in the recent literary renaissance in Poland." He is a journalist with experience on the staffs of such magazines as *Przokroj.* He has two volumes of short stories to his credit and many articles, "particularly on boxing." Mr. Tyrmand is a writer; Mr. Tyrmand writes; Mr. Tyrmand has written a novel. The answers to questions two and three are somewhat more obscure.

The Man with the White Eyes brings us face to face with gang warfare, black market activities, and half the population of Warsaw. Thirty-six characters are identified in a list preceding the story; the list ends with "And many others." The 434-page narrative contains at least two hundred episodes, and probably "many others."

In order to cover so many incidents and personalities, one must travel fast. This Mr. Tyrmand does. His narrative races along pell mell, in a bewildering catalogue of alliances and enmities, attacks and counter-attacks, love, hate, death, courage, despair, right, wrong, until the gasping reader can scarcely tell a Good Guy from a Bad.

Knopf copy writers, possibly also somewhat at a loss, compare *The Man with the White Eyes* to Chicago gangster stories of the thirties. Beside Mr. Tyrmand's book, however, *Scarface* is a bed time story, primer-simple in execution. The copy writers also note that although *Zly* (the original title) sold over one hundred thousand copies in Poland, it had a lukewarm reception by Marxist critics, a fact which they apparently attribute to the author's politics. At the risk of laying The Commonweal open to further challenge, I must record an opinion which is to the left of the Marxists.

Summer 1959 at The Grail

STUDY WEEKS

June 13-21	Woman's Role
June 27-July 5	Family & Community
July 11-19	Careers of Service
Aug. 8-16	The Negro
Aug. 22-30	Modern Catechetics

8 Days, $35

WORKSHOPS

June 6-24	Music
June 27-July 15	Art, Writing

3 Weeks, $75

Write: WYNNIE KELLY
Grailville, Loveland, Ohio

AN IDEAL GIFT
For Graduation or Ordination
A Subscription to
The Commonweal
$8 a year

LA SALLE
Military Academy
Foremost Catholic military preparatory school under Christian Brothers. Accredited college preparation. Grades 9-12. Small classes. ROTC highest rating. Beautiful 160-acre campus on *Great South Bay.* 76th year.
Write for Catalog.
Box W, Oakdale, L.I., New York

REVIEWERS

Joseph P. Clancy has frequently contributed poetry to these pages. This is his first review.

Thomas E. Cassidy is a member of the English Department at Southern Illinois University.

Max Cosman is a frequent contributor to critical and scholarly journals.

Jean Holzhauer, a regular contributor, has written for *The Critic, Today* and other publications.

ON THE GAME OF POLITICS IN FRANCE
Nathan Leites
With a Foreword by D. W. Brogan
A witty, spirited, and extremely candid analysis of French parliamentary strategy and tactics. $4.50

W. E. B. DuBOIS
Francis L. Broderick
NEGRO LEADER IN A TIME OF CRISIS
The first book-length study of one of the great Negro figures in American history. $5.00

THE MAKING OF AN AMERICAN COMMUNITY
Merle Curti
A CASE STUDY OF DEMOCRACY IN A FRONTIER COUNTY
Inevstigates whether it is possible to be really objective in writing history, and whether the frontier theory of Frederick Jackson Turner is valid. Illustrated. $8.50

CLASS AND CLASS CONFLICT IN INDUSTRIAL SOCIETY
Ralf Dahrendorf
A brilliant attempt to reorient the general approach of modern sociology by coming to grips with the problem of the conflict between rulers and the ruled in industry and society. $6.50

THE WRITER IN EXTREMIS
Walter H. Sokel
EXPRESSIONISM IN TWENTIETH-CENTURY GERMAN LITERATURE
Analyzes the relationship between Expressionism and European culture, and discusses the connection between Expressionism and Surrealism, Existentialism, Nazism, and Communism. $5.00

CHURCH AND PARLIAMENT
Olive J. Brose
THE RESHAPING OF THE CHURCH OF ENGLAND, 1828-1860
The first modern, objective study of the Church of England's struggle against disestablishment in the 19th century. $5.00

Stanford University Press
Stanford, California

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

HELP US KEEP THE THINGS WORTH KEEPING

Nobody has to tell this Marine the most important reason in the world for peace.

He holds it in his arms.

But in these troubled times keeping the peace is a tremendous job—everybody's job. For peace costs money.

Money for industrial and military strength to help keep the peace. Money for science and education to make peace lasting. And money saved by individuals—by people like you—to help keep our economy healthy.

Every U. S. Savings Bond you buy is a direct investment in America's Peace Power. It not only earns money for you. It earns *peace*. It helps us keep the things worth keeping.

Are you buying as many as you might?

HELP STRENGTHEN AMERICA'S PEACE POWER

BUY U. S. SAVINGS BONDS

The U.S. Government does not pay for this advertising. The Treasury Department thanks The Advertising Council and this magazine for their patriotic donation.

ADVERTISING COUNCIL · PUBLIC SERVICE ·

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED